

Theology vol 124.
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***Presbyterians* PLEA**
OF
M E R I T ;

In Order to take off the
TEST, (in *Ireland*,)
Impartially Examined.

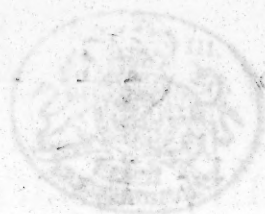
With an Account of the State of Popery in that Kingdom, and of the Origin and Principles of the *Dissenters* in General.

To which is added,

An ODE to HUMPHRY FRENCH, Esq;
Late Lord Mayor of *Dublin*.

L O N D O N :

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THE
Presbyterians PLEA
OF
MERIT, &c.

WE have been told in the common News-Papers, that all Attempts are to be made this Sessions by the *Presbyterians*, and their Abbettors, for taking off the Test, as a kind of preparatory Step, to make it go down smother in *England*. For, if once *their Light would so shine*, the *Papists*, delighted with the Blaze, would all come in, and dance about it. This, I take to be a prudent Method; like that of a discreet Physician, who first gives a new Medicine to a *Dog*, before he prescribes it to a human Creature.

The *Presbyterians* have, ever since the Revolution, directed their learn'd Casuists to employ their Pens on this Subject; by shewing the Merits and Pretensions, upon which they claim this Justice, as founded upon the Services they did towards the Restoration of King *Charles* the Second; and at the *Revolution*, under the Prince of *Orange*. Which Pleas I take to be the most singular, in their Kind, that ever were offer'd in the face of the Sun, against the most glaring Light of Truth, and against a Continuation of publick Facts, known to all *Europe* for Twenty Years together. I shall, therefore, impartially examine the Merits and Conduct of the *Presbyterians*, upon those two great Events; and the Pretensions to Favour, which they challenge upon them.

Soon after the Reformation of the Church in *England*, under *Edward* the Sixth, upon Queen *Mary's* succeeding to the Crown, who restored *Popery*; many *Protestants* fled out of *England*, to escape the Persecution raised against the Church, as her Brother had left it established. Some of these Exiles went to *Geneva*; which City had received the Doctrine of *Calvin*, and rejected the Government of Bishops; with many other Refinements. These *English* Exiles readily embraced the *Geneva* System; and having added further Improvements of their own, upon Queen *Mary's* Death returned to *England*,
where

where they preached up their new Opinions; inveighing bitterly against Episcopacy, and all Rites and Ceremonies, however innocent and ancient in the Church: Building upon this Foundation; to run as far as possible from *Po-pery*, even in the most minute and indifferent Circumstances: This Faction, under the Name of *Puritan*, became very turbulent, during the whole Reign of *Q. Elizabeth*; and were always discouraged by that wise Queen, as well as by her two Successors. However, their Numbers, as well as their Insolence and Perverseness, so far increased, that soon after the Death of King *James* the First, many Instances of their Petulance and Scurrility, are to be seen in their Pamphlets, written for some Years after; which was a Trade they begun in the Days of Queen *Elizabeth*: Particularly with great Rancour against the Bishops, the Habits, and the Ceremonies: Such was that scurrilous Libel under the Title of *Martin Mar-Prelate*, and several others. And, although the Earl of *Clarendon* tells us, that, until the Year 1640. (as I remember) the Kingdom was in a State of perfect Peace and Happiness, without the least Appearance of Thought or Design towards making any Alterations in Religion or Government; yet I have found, by often rummaging for old Books in *Little-Britain* and *Duck-Lane*, a great Number of Pamphlets printed from the Year 1630. to 1640. full of as bold and impious railing Expressions, against the lawful Power of the Crown,

Crown, and the Order of Bishops, as ever were utter'd during the Rebellion, or the whole subsequent Tyranny of that fanatick Anarchy. However, I find it manifest, that *Puritanism* did not erect itself into a new separate Species of Religion, till some Time after the Rebellion began. For, in the latter Times of King *James* the First, and the former Part of his Son, there were several *Puritan* Bishops, and many *Puritan* private Clergymen; while People went, as their Inclination led them, to hear Preachers of each Party in the Parish Churches. For, the *Puritan* Clergy had received Episcopal Orders, as well as the rest. But, soon after the Rebellion broke out, the Term *Puritan* gradually dropt, and that of *Presbyterian* succeeded; which Sect was in two or three Years, established in all its Forms, by what they call an Ordinance of the Lords and Commons, without consulting the King; who was then at War against his Rebels. And, from this Period, the Church continued under Persecution, till Monarchy was restored in the Year 1660.

In a Year or two after, we begin to hear of a new Party risen, and growing in the Parliament, as well as the Army, under the Name of *Independants*. It spread, indeed, somewhat more in the latter; but not equal with the *Presbyterians*, either in Weight or Number, till the very Time that the King was murder'd.

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When the King, who was then a Prisoner in the Isle of *Wight*, had made his last Concessions for a Peace to the Commissioners of the Parliament, who attended him there; upon their Return to *London*, they reported his Majesty's Answer in the House. Whereupon, a Number of moderate Members, who, as *Ludlow* says, had secured their own Terms with his Majesty, managed with so much Art, as to obtain a Majority in a thin House, for passing a Vote, that *the King's Concessions were a Ground for a future Settlement*. But the great Officers of the Army joining with the discontented Members, came to a Resolution, of excluding all those who had consented to that Vote; which they executed in a military Way. *Ireton* told *Fairfax*, the General, a rigid *Presbyterian*, of this Resolution, who thereupon issued his Orders for drawing out the Army the next Morning, and placing Guards in *Westminster-Hall*, Court of Requests, and Lobby; who, in obedience to their General, in conjunction with those Members, which had opposed the Vote, would let no Member enter the House, except those of their own Party. Upon which, the Question for bringing the King to Justice, was immediately put, and carried, without Opposition, that I can find. Then, an Order was made for his Tryal, the time and place appointed, the Judges named, of whom *Fairfax* himself was one; although by the Advice or Threats of his Wife, he declined sitting among

among them. However, by fresh Orders under his own Hand, which I have seen in Print, he appointed Guards to attend the Judges at the Tryal, and to keep the City in Quiet; as he did likewise to prevent any Opposition from the People, upon the Day of Execution.

From what I have already deduced, it appears manifest; that the Differences between those two Sects, *Presbyterian* and *Independant*, did not then amount to half so much as what there is between a *Whig* and *Tory* at present among us. The Design of utterly extirpating Monarchy and Episcopacy, was equally the same in both; evidently the Consequence of the very same Principles, upon which the *Presbyterians* alone began, continued; and would have ended in the same Events, if towards the Conclusion, they had not been bearded by that new Party, with whom they could not agree about dividing the Spoil. However they held a good Share of Civil and Military Employments during the whole Time of the Usurpation; whose Names and Actions, and Preferments, are frequent in the Accounts of those Times. For I make no doubt, that all the prudent *Presbyterians* complied in proper Seasons, falling in with the Stream; and thereby got that Share in Employments, which many of them held to the Restoration; and perhaps too many of them after. In the same Manner we find our wisest *Tories*, in both Kingdoms, upon the Change of Hands and Measures at the
Queen's

Queen's Death, have endeavoured for several Years by due Compliances, to recover the Time they had lost by a temporary Obstinacy ; wherein they have well succeeded, according to their Degrees of Merit. Of whose Names I could here make honourable mention, if I did not fear it might offend their Modesty.

As to what is alledged, that some of the *Presbyterians* declared openly against the King's Murder, I allow it to be true. But, from what Motives? No other can possibly be assigned than perfect Spight, Rage, and Envy, to find themselves wormed out of all Power, by a new infant Spawn of *Independants*, sprung from their own Bowels. It is true ; the Differences in religious Tenets between them, are very few and trifling ; the chief Quarrel, as far as I remember, relating to Congregational and National Assemblies. But wherever Interest or Power think fit to interfere, it little imports what Principles the opposite Parties think fit to charge upon each other : For, we see at this Day, that the *Tories* are more hated by the whole Set of zealous *Whigs*, than the very *Papists* themselves ; and, in Effect, as much unqualified for the smallest Office : Although, both these Parties assert themselves to be of the same Religion, in all its Branches of Doctrine and Discipline ; and profess the same Loyalty to the same *Protestant* King, and his Heirs.

If the Reader would know what became of this *Independant* Party, upon whom all the Mis-

chief is charged by their *Presbyterian* Brethren; he may please to observe, that during the whole Usurpation, they contended by Degrees with their Parent Sect, and, as I have already said, shared in Employments; and gradually, after the Restoration, mingled with the Mass of *Presbyterians*; lying ever since undistinguished in the Herd of *Dissenters*.

The *Presbyterian* Merit is of as little Weight, when they alledge themselves instrumental to the King's Restoration. The Kingdom grew tired with those ridiculous Models of Government: First, by a House of Lords and Commons, without a King; then without Bishops; afterwards by a Rump and Lords Temporal; then by a Rump alone: Next by a single Person for Life, in Conjunction with a Council: By Agitators: By Major-Generals: By a new Kind of Representatives from the three Kingdoms: By the Keepers of the Liberties of *England*: with other Schemes that have slipped out of my Memory. *Cromwell* was dead; his Son *Richard*, a weak, ignorant Wretch, who gave up his Monarchy much in the same Manner with the two usurping Kings of *Brentford*. The People, harassed with Taxes, and other Oppressions, the King's Party, then called the *Cavaliers*, began to recover their Spirits. The few Nobility scattered through the Kingdom, who lived in a most retired Manner, observing the Confusion of Things, could no longer endure to be ridden by Bakers, Coblers,

Coblers, Brewers, and the like, at the Head of Armies; and plundering every where like *French* Dragoons; the Rump Assembly grew despicable to those who had raised them. The City of *London*, exhausted by almost Twenty Years contributing to their own Ruin, declared against them. The Rump, after many Deaths and Resurrections, was, in the most contemptuous Manner, kick'd out, and burnt in Effigy. The excluded Members were let in; a free Parliament called in as legal a Manner as the Times would allow; and the King restored.

The second Claim of *Presbyterian* Merit, is founded upon their Services against the dangerous Designs of King *James* the Second; while that Prince was using all his Endeavours to introduce *Popery*, which he openly professed upon his coming to the Crown: To this they add, their eminent Services at the Revolution, under the Prince of *Orange*.

Now the Quantum of *Presbyterian* Merit, during the four Years Reign of that weak, bigotted, and ill-advised Prince, as well as at the Time of the Revolution, will easily be computed, by a Recourse to a great Number of Histories, Pamphlets, and publick Papers, printed in those Times, and some afterwards; beside the Verbal Testimonies of many Persons yet alive, who are old enough to have known and observed the *Dissenters* Conduct in that critical Period.

It is agreed, that upon King *Charles* the Second's Death, soon after his Successor had publicly owned himself a *Roman Catholick*; he began with his first Caresses to the Church Party; from whom having received very cold discouraging Answers, he applied to the *Presbyterian* Leaders and Teachers, being advised by his Priests and *Popish* Courtiers, that the safest Method towards introducing his own Religion, would be, by taking off the *Sacramental Test*, and giving a full Liberty of Conscience to all Religions, (I suppose, that professed Christianity.) It seems, that the *Presbyterians*, in the latter Years of King *Charles* the Second, upon Account of certain Plots, (allowed by Bishop *Burnet* to be genuine) had been, for a short Time, forbid to hold their Conventicles. Whereupon, these charitable Christians, out of perfect Resentment against the Church, received the gracious Offers of King *James* with the strongest Professions of Loyalty, and highest Acknowledgments for his Favour. I have seen several of their Addresses, full of Thanks and Praises, with bitter Insinuations of what they had suffer'd; putting themselves and the *Papists* upon the same Foot, as Fellow-Sufferers for Conscience; and with the Style of, *Our Brethren the Roman Catholicks*. About this Time, began the Project of *Closeting*, (which hath since been practised many Times, with more Art and Success) where the principal Gentlemen of the Kingdom were privately catechised by his Majesty, to know whether, if

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a new Parliament were called, they wou'd agree to pass an Act for repealing the *Sacramental Test*, and establishing a general Liberty of Conscience. But he received so little Encouragement, that despairing of Success, he had recourse to his dispensing Power, which the Judges had determined to be a Part of his Prerogative. By Colour of his Determination, he preferred several *Presbyterians*, and many *Papists*, to Civil and Military Employments. While the King was thus busied, it is well known, that Monsieur *Fagel*, the *Dutch* Envoy in *London*, delivered the Opinion of the Prince and Princess of *Orange*, concerning the Repeal of the *Test*, whereof the King had sent an Account to their Highnesses, to know how far they approved of it. The Substance of their Answer, as reported by *Fagel*, was this; 'That their Highnesses thought very well of a Liberty of Conscience; but by no Means of giving Employments to any other Persons, than those who were of the National Church. 'This Opinion was confirmed by several Reasons: I cannot be more particular, not having the Paper by me, although it hath been printed in many Accounts of those Times. And thus much every moderate Churchman would perhaps submit to: But, to trust any Part of the Civil Power in the Hands of those whose Interest, Inclination, Conscience, and former Practices have been wholly turned to introduce a different System of Religion and Government, hath very few Examples in any Christian State;

nor

nor any at all in *Holland*, the great Patroness of Universal Toleration.

Upon the first Intelligence King *James* received of an intended Invasion by the Prince of *Orange*; among great Numbers of *Papists*, to increase his Troops, he gave Commissions to several *Presbyterians*; some of whom had been Officers under the *Rump*; and particularly he placed one *Richards*, a noted *Presbyterian*, at the Head of a Regiment, who had been Governor of *Wexford* in *Cromwell's* Time, and is often mention'd by *Ludlow* in his Memoirs. This Regiment was raised in *England* against the Prince of *Orange*. The Colonel made his Son a Captain, whom I knew, and was as zealous a *Presbyterian* as his Father. However at the Time of the Prince's Landing, the Father easily foreseeing how Things would go, went over like many others to the Prince, who continued him his Regiment; but coming over a Year or two after to assist in raising the Siege of *Derry*, he behaved himself so like either a Coward, or a Traytor, that his Regiment was taken from him.

I will now consider the Conduct of the Church Party during the whole Reign of that unfortunate King. They were so unanimous against promising to pass an Act for repealing the Test and establishing a general Liberty of Conscience that the King durst not trust a Parliament; but encouraged by the Professions of Loyalty given

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ven him by his *Presbyterian* Friends, went on with his dispensing Power.

The Church-Clergy at that Time are allowed to have written the best Collection of Tracts against *Popery* that ever appeared in *England*; which are to this Day in the highest Esteem. But, upon the strictest Enquiry, I could never hear of above one or two Papers published by the *Presbyterians* at that Time upon the same Subject. Seven great Prelates (he of *Canterbury* among the rest) were sent to the Tower, for presenting a Petition, wherein they desired to be excused in not obeying an illegal Command from the King. The Bp of *London*, Dr *Compton*, was summoned to answer before the Commissioners for Ecclesiastical Affairs, for not suspending Dr *Sharp* (afterwards Archbishop of *York*) by the King's Command. If the *Presbyterians* expressed the same Zeal upon any Occasion, the Instances of it are not, as I can find, left upon Record, or transmitted by Tradition. The Proceedings against *Magdalen College* in *Oxford*, for refusing to comply with the King's Mandate, for admitting a profess'd *Papist* upon their Foundation, are a standing Proof of the Courage and Firmness in Religion shewn by that learned Society, to the Ruin of their Fortunes. The *Presbyterians* know very well, that I could produce but many more Instances of the same Kind. But these are enough in so short a Paper as I intend at present.

It

It is indeed very true, that after King *William* was settled on the *English* Throne, the *Presbyterians* began to appear, and offer their Credentials, and demand Favour; and the new King having been originally bred a *Calvinist*, was desirous enough to make them easy (if that would do) by a legal Toleration; although in his Heart he never bore much Affection to that Sect; nor designed to favour them further than as it stood with the present Scheme of Politicks: As I have long since been assured by the greatest Men of Whig-Principles at that Time in *England*.

It is likewise true, nor will be denied; that when the King was possessed of the *English* Crown; and the Remainder of the Quarrel was left to be decided in this Kingdom, the *Presbyterians* wisely chose to joyn with the *Protestant* Army, rather than with that of King *James* their old Friend, whose Affairs were then in a manner desperate. They were wise enough to know, that this Kingdom, divided against itself, could never prevail against the united Power of *England*. They fought *pro aris & focis* for their Estates and Religion; which latter will never suffer so much by the Church of *England* as by that of *Rome*, where they are counted Hereticks as well as we: And consequently they had no other Game to play. But, what Merit they can build upon having joined with a *Protestant* Army, under a King they acknowledged, to defend their own Liberties and Properties

ties against a *Popish* Enemy under an abdicated King, is, I confess, to me absolutely inconceivable; and, I believe, will equally be so for ever, to any reasonable Man.

When these Sectaries were several Years ago making the same Attempt for abolishing the Test, many groundless Reports were industriously and seasonably spread of an Invasion threatened by the *Pretender*, on the North of Ireland. At which Time the *Presbyterians*, in their Pamphlets, argued in a menacing Manner, that if the *Pretender* should invade those Parts of the Kingdom where the Numbers and Estates of the Dissenters chiefly lay; they would sit still, and *let us fight our own Battles*; since they were to reap no Advantage, which ever side should be Victors. If this were the Course they intended to take in such a Case; I desire to know, how they could contrive safely to stand Neuters, otherwise than by a Compact with the *Pretender* and his Army, to support their Neutrality, and protect them against the Forces of the Crown? This is a necessary Supposition; because otherwise they must have inevitably been a Prey to both. However, by this frank Declaration, they sufficiently shewed their good Will; and confirm'd the common Charge generally laid at their Door, that a *Scottish*, or Northern *Presbyterian*, hates our Episcopal Establish'd Church, more than *Popery* itself. And, the Reason for this Hatred, is natural enough;

nough ; because it is the Church alone, that stands in the Way between them, and Power ; which *Popery* doth not.

Upon this Occasion I am in some doubt, whether the political Spreaders of those chimerical Invasions, made a judicious Choice in fixing the Northern Parts of *Ireland* for that romantick Enterprize. Nor, can I well understand the Wisdom of the *Presbyterians* in countenancing and confirming those Reports. Because it seemed to cast a most infamous Reflection upon the Loyalty and religious Principles of their whole Body : For if there had been any Truth in the Matter, the Consequence must have been allowed, that the *Pretender* counted upon more Assistance from his Father's Friends, the *Presbyterians*, by chusing to land in those very Parts, where their Number, Wealth, and Power most prevail'd ; rather than among those of his own Religion. And therefore, in Charity to this Sect, I rather incline to believe, that those Reports of an Invasion were formed and spread by the Race of small Politicians, in order to do a seasonable Jobb.

As to *Popery* in general, which for a thousand Years past hath been introducing and multiplying Corruptions both in Doctrine and Discipline; I look upon it to be the most absurd System of Christianity professed by any Nation. But I cannot apprehend this Kingdom to be in much Danger from it. The Estates of Papists are very
few ;

few; crumbling into small Parcels, and daily diminishing. Their common People are sunk in Poverty, Ignorance, and Cowardice, and of as little Consequence as Women and Children. Their Nobility and Gentry are at least by one half ruin'd, banish'd, or converted: They all soundly feel the Smart of what they suffered in the last *Irish* War. Some of them are already retir'd into foreign Countries; others, as I am told, intend to follow them; and the rest, I believe, to a Man, who still possess any Lands, are absolutely determin'd never to hazard them again for the sake of establishing their Superstition. If it hath been thought fit, as some observe, to abate of the Law's Rigour against *Popery*, in this Kingdom, I am confident it was done for very wise Reasons, considering the Situation of Affairs abroad at different times, and the Interest of the *Protestant* Religion in general. And as I do not find the least Fault in this Proceeding; so I do not conceive why a sunk discarded Party, who neither expect nor desire any Thing more than a quiet Life, should under the Names of *High-flyers*, *Jacobites*, and many other vile Appellations, be charged so often in Print, and at common Tables, with endeavouring to introduce *Popery*, and the *Pretender*; while the *Papists* abhor them above all other Men, on Account of Severities against their Priests, in her late Majesty's Reign; when the now disbanded *Reprobate Party* was in Power. This I was convinced of some Years ago by a long Journey into the

Southern Parts ; where I had the Curiosity to send for many Priests of the Parishes I passed through ; and, to my great Satisfaction, found them every where abounding in Professions of Loyalty to the late King *George* ; for which they gave me the Reasons above mentioned ; at the same Time complaining bitterly of the Hardships they suffered under the Queen's *last Ministry*.

I return from this Digression to the modest Demands of the *Presbyterians*, for a Repeal of the *Sacramental Test*, as a Reward for their Merits at the *Restoration*, and the *Revolution* ; which Merits I have fairly represented, as well as my Memory would allow me. If I have committed any Mistakes they must be of little Moment. The Facts and principal Circumstances are what I have obtain'd and digested, from reading the Histories of those Times, written by each Party ; and many thousands have done the same as well as I, who I am sure have in their Minds drawn the same Conclusions.

This is the Faction, and these the Men who are now resuming their Applications, and giving in their Bills of Merit to both Kingdoms upon two Points, which, of all others, they have the least Pretensions to offer. I have collected the Facts with all possible Impartiality, from the current Histories of those Times ; and have shewn, although very briefly, the gradual Proceedings

ceedings of those Sectaries; under the Denominations of *Puritans*, *Presbyterians*, and *Independants*, for about the space of an hundred and eighty Years, from the Beginning of Q. *Elizabeth* to this present Time. But, notwithstanding all that can be said, these very Schismaticks (for such they are in Temporals, as well as Spirituals) are now again expecting, soliciting, and demanding (not without insinuated Threats, according to their Custom) that the Parliament should fix them upon an equal Foot with the Church Establish'd. I would fain know to what Branch of the Legislature they can have the Forehead to apply. Not to my Lords the Bishops; who must have often read, how the Predecessors of this very Faction, acting upon the same Principles, drove the whole Bench out of the House; who were then, and hitherto continue one of the three Estates. Not to the Temporal Peers, the second of the three Estates; who immediately after those rebellious Fanaticks had murdered their King, voted a House of Lords to be useless and dangerous, and would let them sit no longer, otherwise than when elected as Commoners. Not to the House of Commons; who must have heard, that in those fanatick Times the *Presbyterian* and *Independant* Commanders in the Army, by military Power, expelled all the moderate Men out of the House, and left a *Rump* to govern the Nation. Lastly, not to the Crown, which those very *Saints* destin'd to *rule the Earth*, trampled under their Feet,

Feet, and then in cold Blood murder'd the blessed Wearer.

But, the Sessions now approaching, and a Clan of dissenting Teachers come up to Town from their northern head Quarters, accompanied by many of their Elders and Agents, and supported by a general Contribution, to solicit their Establishment, with a Capacity of holding all Military as well as Civil Employments; I think it high Time, that this Paper should see the Light. However, I cannot conclude without freely confessing, that if the *Presbyterians* should obtain their Ends, I could not be sorry to find them mistaken in the Point, which they have most at Heart by the Repeal of the *Test*; I mean, the Benefit of Employments. For, after all, what Assurance can a *Scottish* northern Dissenter, born on *Irish* Ground, have, that he shall be treated with as much Favour as a *True Scot* born beyond the *Tweed*.

I am ready enough to believe that all I have said will avail but little. I have the common Excuse of other Men, when I think myself bound by all religious and civil Ties, to discharge my Conscience, and to warn my Countrymen upon this important Occasion. It is true, the Advocates for this Scheme promise a new World, after this blessed Work shall be completed; that all Animosities and Faction must immediately drop: that the only Distinction in this Kingdom will

will then be of *Papist* and *Protestant*. For, as to *Whig* and *Tory*, *High-Church* and *Low Church*, *Jacobite* and *Hannoverian*, *Court* and *Country Party*, *English* and *Irish Interest*, *Dissenters* and *Conformists*, *New Light* and *Old Light*, *Anabaptist* and *Independant*, *Quaker* and *Muggletonian*, they will all melt and jumble together into perfect Harmony, at the Sessions and Assizes, on the Bench and in the Revenues; and, upon the whole, in all Civil and Military Trust, not excepting the great Councils of the Nation. For it is wisely argued thus: That a Kingdom being no more than a larger Knot of Friends met together, it is against the Rules of good Manners to shut any Person out of the Company, except the *Papists*, who profess themselves of another Club.

I am at a Loss to know what Arts the *Presbyterian* Sect intends to use, in convincing the World of their Loyalty to kingly Government; which long before the Prevalence, or even the Birth of their *Independant* Rivals, as soon as the King's Forces were overcome, declared their Principles to be against Monarchy, as well as Episcopacy and the House of Lords, even till the King was restored: At which Event, altho' they were forced to submit to the present Power, yet I have not heard that they ever did, to this Day, renounce any one Principle by which their Predecessors then acted; yet this they have been challenged to do, or at least to shew that others have done it for them, by a certain
 Doctor,

Doctor, who, as I am told, hath much employ'd his Pen in the like Disputes. I own, they will be ready enough to insinuate themselves into any Government: But, if they mean to be honest and upright, they will, and must endeavour by all Means, which they shall think lawful, to introduce and establish their own Scheme of Religion, as nearest approaching to the Word of God, by casting out all superstitious Ceremonies, Ecclesiastical Titles, Habits, Distinctions, and Superiorities, as Rags of *Popery*, in order to a thorough *Reformation*; and, as in Charity bound, to promote the Salvation of their Countrymen: Wishing with *St. Paul*, that *the whole Kingdom were as they are*. But what Assurance will they please to give, that when their Sect shall become the National Established Worship, they will treat *Us Dissenters* as we have treated them. Was this their Course of Proceeding during the Dominion of the *Saints*? Were not all the Remainders of the Episcopal Church, in those Days, especially the Clergy, under a Persecution for above a Dozen Years, equal to that of the primitive Christians? That this Proceeding was suitable to their Principles, is known enough; for many of their Preachers then writ Books expressly against allowing any Liberty of Conscience, in a Religion different from their own; producing many Arguments to prove that Opinion; and, among the rest, one frequently insisted on; that, granting such a Liberty would be to *establish Iniquity by a Law*.

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Many of these Writings are yet to be seen, and, I hear, have been quoted by the Doctor above-mentioned.

As to their great Objection of prostituting that holy Institution, the blessed Sacrament, by way of a Test, before Admittance into any Employment; I ask, whether they would not be content to receive it *after their own Manner*, for the Office of a Judge, for that of a Commissioner in the Revenue, for a Regiment of Horse, or to be a Lord Justice. I believe they would scruple it as little, as a long Grace before and after Dinner; which they can say without *bending a Knee*. For, as I have been told, their Manner of taking Bread and Wine in their Conventicles, is performed with little more Solemnity than at their common Meals. And, therefore, since they look upon our Practice in receiving the Elements, to be idolatrous; they neither can, nor ought, in Conscience, to allow us that Liberty, otherwise than by Connivance; and a bare Toleration, like what is permitted to the *Papists*. But, *lest we should offend them*, I am ready to change this Test for another; although, I am afraid, that sanctified Reason is, by no Means, the Point where the Difficulty pinches; and only offered by pretended Churchmen, as if they could be content with our believing, that the Impiety and Prophanation of making the Sacrament a Test, were the only Objection. I therefore propose, that before the

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Doctor, who, as I am told, hath much employ'd his Pen in the like Disputes. I own, they will be ready enough to insinuate themselves into any Government: But, if they mean to be honest and upright, they will, and must endeavour by all Means, which they shall think lawful, to introduce and establish their own Scheme of Religion, as nearest approaching to the Word of God, by casting out all superstitious Ceremonies, Ecclesiastical Titles, Habits, Distinctions, and Superiorities, as Rags of *Popery*, in order to a thorough *Reformation*; and, as in Charity bound, to promote the Salvation of their Countrymen: Wishing with *St. Paul*, that *the whole Kingdom were as they are*. But what Assurance will they please to give, that when their Sect shall become the National Established Worship, they will treat *Us Dissenters* as we have treated them. Was this their Course of Proceeding during the Dominion of the *Saints*? Were not all the Remainers of the Episcopal Church, in those Days, especially the Clergy, under a Persecution for above a Dozen Years, equal to that of the primitive Christians? That this Proceeding was suitable to their Principles, is known enough; for many of their Preachers then writ Books expressly against allowing any Liberty of Conscience, in a Religion different from their own; producing many Arguments to prove that Opinion; and, among the rest, one frequently insisted on; that, granting such a Liberty would be to *establish Iniquity by a Law*.

Many

Many of these Writings are yet to be seen, and, I hear, have been quoted by the Doctor above-mentioned.

As to their great Objection of prostituting that holy Institution, the blessed Sacrament, by way of a Test, before Admittance into any Employment; I ask, whether they would not be content to receive it *after their own Manner*, for the Office of a Judge, for that of a Commissioner in the Revenue, for a Regiment of Horse, or to be a Lord Justice. I believe they would scruple it as little, as a long Grace before and after Dinner; which they can say without *bending a Knee*. For, as I have been told, their Manner of taking Bread and Wine in their Conventicles, is performed with little more Solemnity than at their common Meals. And, therefore, since they look upon our Practice in receiving the Elements, to be idolatrous; they neither can, nor ought, in Conscience, to allow us that Liberty, otherwise than by Connivance; and a bare Toleration, like what is permitted to the *Papists*. But, *lest we should offend them*, I am ready to change this Test for another; although, I am afraid, that sanctified Reason is, by no Means, the Point where the Difficulty pinches; and only offered by pretended Churchmen, as if they could be content with our believing, that the Impiety and Prophanation of making the Sacrament a Test, were the only Objection. I therefore propose, that before the

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present Law be repealed, another may be enacted; That no Man shall receive any Employment, before he swears himself to be a true Member of the Church of *Ireland*, in Doctrine and Discipline, &c. and, that he will never frequent, or communicate with any other Form of Worship. It shall likewise be further enacted, that whoever offends, &c. shall be fined five Hundred Pounds, imprisoned for a Year and a Day, and rendered incapable of all publick Trust for ever. Otherwise, I do insist that those pious, indulgent, external Professors of our National Religion, shall either give up that fallacious hypocritical Reason for taking off the Test; or freely confess, that they desire to have a Gate wide open for every Sect, without any Test at all, except that of swearing Loyalty to the King: Which, however, considering their Principles, with regard to Monarchy, yet unrenounced; might, if they would please to look deep enough into their own Hearts, prove a more bitter Test, than any other that the Law hath yet invented.

For, from the first Time that these Sectaries appeared in the World, it hath been always found, by their whole Proceeding, that they professed an utter Hatred to kingly Government. I can recollect, at present, three Civil Establishments, where *Calvinists*, and some other Reformers who rejected Episcopacy, possess the supreme Power; and, these are all Republicks; I mean, *Holland*, *Geneva*, and the reformed
Swiss

Swiss Cantons. I do not say this in Diminution, or Disgrace to Commonwealths; wherein, I confess, I have much altered many Opinions, under which I was educated, having been led by some Observation, long Experience, and a thorough Detestation for the Corruptions of Mankind. Infomuch, that I am now justly lyable to the Censure of *Hobbs*; who complains, that the Youth of *England* imbibe ill Opinions, from reading the Histories of antient *Greece* and *Rome*, those renowned Scenes of Liberty and every Virtue.

But, as to Monarchs; who must be supposed well to study and understand their own Interest; they will best consider, whether those People, who in all their Actions, Preachings, and Writings, have openly declared themselves against Regal Power, are to be safely placed in an equal Degree of Favour and Trust, with those who have been always found the true and only Friends to the *English* Establishment. From which Consideration, I could have added one more Article to my new Test, if I had thought it worth my Time.

I have been assured by some Persons who were present, that several of these Dissenting Teachers, upon their first Arrival hither to solicit the Repeal of the Test, were pleased to express their Gratitude, by publickly drinking the Healths of certain eminent Patrons, whom they

pretend to have found among us ; if this be true, and that the Test must be delivered up by the very Commanders appointed to defend it, the Affair is already, in Effect, at an End. What *secret* Reasons those Patrons may have for such a Return of brotherly Love, I shall not inquire: *For, O my Soul come not thou into their Secret, unto their Assembly mine Honour be not thou united. For in their Anger they slew a Man, and in their Self-will they digged down a Wall. Cursed be their Anger, for it was fierce, and their Wrath, for it was cruel ; I will divide them in Jacob, and scatter them in Israel.*

N. B. *As an Answer to this Pamphlet may reasonably be expected from Ireland, this is to assure the Publick, that we shall take the first Opportunity to publish it, and every other Treatise on the same Subject, that shall be judged worthy of Regard in this Kingdom.*

G. F. &c.

T O

HUMPHRY FRENCH, *Esq*;

Late Lord Mayor of DUBLIN.

In Imitation of HORACE, ODE ix. Lib. iv.

PATRON of the tuneful Throng,
O! too nice, and too severe!
Think not, that my Country Song,
Shall displease thy Honest Ear.

Chosen Strains I proudly bring,
Which the Muses, sacred Choir!
When they Gods and Heroes sing,
Dictate to th' harmonious Lyre.

Antient Homer, Princely Bard!
Just Precedence still maintains;
With sacred Rapture still are heard
Theban Pindar's lofty Strains.

Still the old triumphant Song,
Which, when bated Tyrants fell,
Great Alcæus boldly sung,
Warns, instructs, and pleases well.

Nor has Time's all dark'ning Shade,
In obscure Oblivion press'd
What Anacreon laugh'd and play'd;
Gay Anacreon, drunken Priest!

Gentle

Gentle Sappho, love-sick Muse,
 Warms the Heart with am'rous Fire;
 Still her tend'rest Notes infuse
 Melting Rapture, soft Desire.

Beauteous Helen, young and Gay,
 By a painted Fopling won,
 Went not first, fair Nymph, astray,
 Fondly pleas'd to be undone.

Nor young Teucer's slaught'ring Bow,
 Nor bold Hector's dreadful Sword,
 Alone, the Terrors of the Foe,
 Sow'd the Field with hostile Blood.

Many valiant Chiefs of old
 Greatly liv'd and died before
 Agamemnon,* Græcian bold,
 Wag'd the Ten Years famous War.

But their Names, unsung, unwept,
 Unrecorded, lost and gone,
 Long in endless Night have slept,
 And shall now no more be known.

Virtue, which the Poet's Care
 Has not well consign'd to Fame,
 Lies, as in the Sepulchre
 Some old King without a Name.

* *Vixere fortes ante Agamemnona
 Multi: sed omnes illacrymabiles
 Urgeantur ignotique longa
 Nocte: carent quia vate sacro.*

But, O HUMPHRY, Great and Free,
 While my tuneful Songs are read,
 Old forgetful Time on THEE
 Dark Oblivion ne'er shall spread.

When the deep cut Notes shall fade
 On the mould'ring Parian Stone,
 On the Brass no more be read
 The perishing Inscription.

Forgotten all the Enemies,
 Envious G——n's cursed Spite,
 And P——l's derogating Lies,
 Lost and sunk in Stygean Night.

Still thy Labour and thy Care,
 What for Dublin thou hast done,
 In full Lustre shall appear,
 And outshine th' unclouded Sun.

Large thy Mind, and not untry'd,
 For Hibernia now doth stand
 Thro' the calm, or raging Tide,
 Safe conducts the Ship to Land.

Falsely we call the Rich Man Great,
 He is only so that knows,
 His plentiful, or small Estate
 Wisely to Enjoy and Use.

He

*He in Wealth or Poverty,
 Fortune's Power alike defies;
 And Falshood and Dishonesty,
 More than Death abhors and flies :*

*Flies from Death! — No, meets it bra
 When the suffering so severe
 May from dreadful Bondage save
 Clients, Friends, or Country dear.*

*This the Sovereign Man, compleat;
 Hero; Patriot; Glorious; Free;
 Rich and Wise; and Good and Great:
 Generous HUMPHRY, Thou art H*

F I N I S.



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